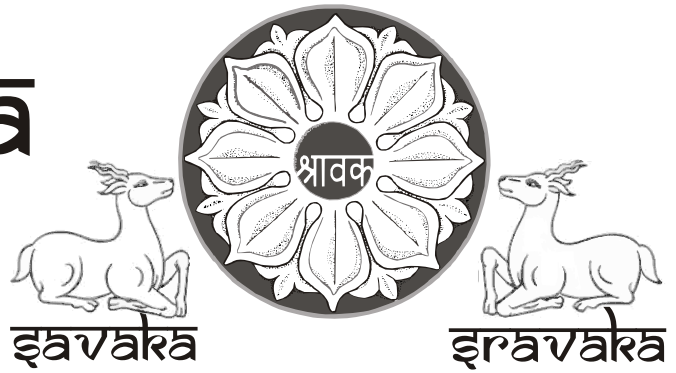


श्रवका पुराण

Turning the Dharma Wheel



Thus have I heard. At one time, the Buddha was dwelling in Varāṣī, at the Deer Park of Śāpātana. At that time, the Bhagavan addressed a group of five bhikkhus, saying:

“Thus is the Noble Truth of Suffering, a dharma that has never been heard before, and which is to be contemplated. When doing so, it gives birth to vision, wisdom, understanding, and Bodhi. Thus are the noble truths of the accumulation of suffering, the elimination of suffering, and the path that leads away from suffering: dharmas that have never been heard before, and which are to be contemplated. When doing so, they give birth to vision, wisdom, understanding, and Bodhi.

“Moreover, you should fully know the Noble Truth of Suffering, a dharma that has never been heard before, and which is to be contemplated. When doing so, it gives birth to vision, wisdom, understanding, and Bodhi. When the Noble Truth of the Accumulation of Suffering has been known, then it should be severed. This is a dharma that has never been heard before, and which is to be contemplated. When doing so, it gives birth to vision, wisdom, understanding, and Bodhi. Moreover, from elimination of the accumulation of suffering, the Noble Truth of the Elimination of Suffering is known, and it should be realized. This is a dharma that has not been heard before, and which is to be contemplated. When doing so, it gives birth to vision, wisdom, understanding, and Bodhi. Moreover, from this the Noble Truth of the Path that Leads Away from Suffering is known, and should be cultivated. This is a dharma that has never been heard before, and which is to be contemplated. When doing so, it gives birth to vision, wisdom, understanding, and Bodhi.

“Moreover, bhikkhus, when the Noble Truth of Suffering has been known, its knowledge has been produced. This is a dharma that has not been heard before, and which is to be contemplated. When doing so, it gives birth to vision, wisdom, understanding, and Bodhi. Moreover, when the Noble Truth of the Accumulation of Suffering has been known, its severance has been produced. This is a dharma that has not been heard before, and which is to be contemplated. When doing so, it gives birth to vision, wisdom, understanding, and Bodhi. Moreover, when the Noble Truth of the Elimination of Suffering has been known, its realization has been produced. This is a dharma that has not been heard before, and which is to be contemplated. When doing so, it gives birth to vision, wisdom, understanding, and Bodhi. Moreover, when the Noble Truth of the Path that Leads Away from Suffering has been known, its cultivation has been produced. This is a dharma that has never been heard before, and which is to be contemplated. When doing so, it gives birth to vision, wisdom, understanding, and Bodhi.

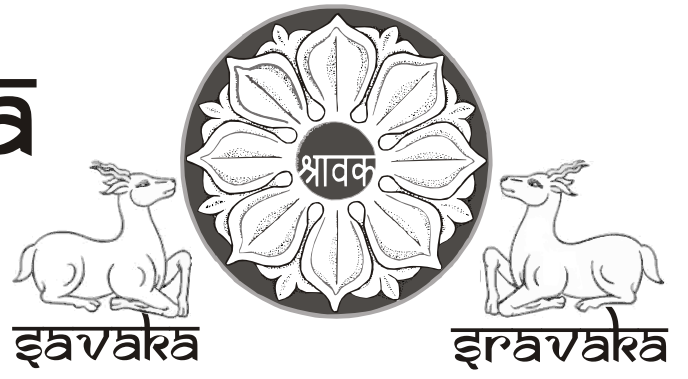
“Bhikkhus, in regard to these three turnings and twelve motions of the Four Noble Truths, if they had not given birth to vision, wisdom, understanding, and Bodhi, then amongst all the devas, maras, brahmas, sramas, and brahmas who hear the Dharma, I could not have achieved liberation, gone beyond, and departed. I also would not have had self-realization of the attainment of Anuttara Samyaksaṃbodhi. Yet I have, from the three turnings and twelve motions of the Four Noble Truths, given birth to vision, wisdom, understanding, and Bodhi. Amongst the devas, maras, brahmas, sramas, and brahmas who hear the Dharma, I have gone beyond and achieved liberation, and have had self-realization of the attainment of

Crossing the Process Model Pragmatic Buddhism and Shravaka Buddhism

We're joined this week by Buddhist teacher, Esteban Manuel Gudiño Acevedo, to explore an approach he has coined “Pragmatic Buddhism.”

इहवक्का पुराणा

Turning the Dharma Wheel



Anuttara Samyaksa?bodhi.”

At that time, when the Bhagavan had spoken this Dharma, then Venerable Kau??inya, along with eight ko?is of devas, left the dust and dirt far behind and attained the pure Dharma Eye. At this time, the Bhagavan addressed Venerable Kau??inya, “Has the Dharma been known?” Kau??inya addressed the Buddha, saying, “It has been known, Bhagavan.” Again Venerable Kau??inya was addressed, “Has the Dharma been known?” Kau??inya addressed the Buddha, “It has been known, Sugata.” Because Venerable Kau??inya has known the Dharma, he is called Ajñatakau??inya.

After Venerable Ajñatakau??inya had thus known the Dharma, the earth spirits took up the cry: “The Bhagavan, in Vara?asi at the Deer Park of ??ipatana, has turned the Dharma Wheel three times in twelve motions, that all the srama?as and brahma?as, and all the devas, maras, and brahmas, have never before turned! This brings many true benefits, true peace and happiness, and compassion for the world; its meaning brings benefits, prosperity, and peace to devas and humans, increasing the devas and reducing the asuras!” After the earth spirits had taken up the call, then the devas of empty space, Caturmaharajika Heaven, Trayastri?sa Heaven, Yama Heaven, Tu?ita Heaven, Nirma?arati Heaven, and Parinirmittavasavartin Heaven each instantly took up the call in succession, all the way up to the Brahma Heavens. Then the brahma retinue took up the cry: “The Bhagavan, in Vara?asi at the Deer Park of ??ipatana, has turned the Dharma Wheel three times in twelve motions, that all the srama?as and brahma?as, and all the devas, maras, and brahmas, have never before turned! This brings many true benefits, and true peace and happiness; its meaning benefits all devas and humans, increasing the devas and reducing the asuras!”

Because the Bhagavan has turned the Dharma Wheel in Vara?asi at the Deer Park of ??ipatana, this sutra is therefore called the Dharmacakra Pravartana Sutra. After the Buddha had spoken this sutra, the bhik?us heard what the Buddha had said, and blissfully practiced in accordance.

